

Marrriages.

Dec. 7, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, Mr. W. Griffin, of New Orleans, to Miss Joyce James Saunders, of Pensford.

Dec. 11, at the baptist chapel, Great Crosshall Street, Liverpool, by the Rev. W. Thomas, Mr. James Rowland, to Miss Jane Morris, Llangollen.

Dec. 12, at the baptist chapel, Blisworth, by the Rev. G. G. Bailey, Mr. Whitlock, to Miss Ayers.

Dec. 18, at the baptist chapel, Attleborough, by the Rev. W. S. Brown, Mr. Rix, East Dereham, to Miss Mary Calver.

Dec. 24, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Henry Watson, to Miss Ermina Frisby.

Dec. 25, at Frogmore Street baptist chapel, Abergavenny, by the Rev. R. Johns, the Rev. H. Harries, Haverfordwest, to Miss Magdalene Lewis.

Dec. 25, at the old baptist meeting house, Gamlingay, by the Rev. E. Manning, Mr. Porter Ulysses Paine, of Hatley St. George, to Miss Jane Cox, of Gamlingay.

Dec. 26, at the baptist chapel, Stockton-upon-Tees, by the father of the bride, Mr.

William James Watson, to Margaret Amelia, fourth daughter of the Rev. Wm. Leng.

Dec. 31, at Grosvenor Street baptist chapel, Manchester, by the Rev. B. C. Young, of Coseley, Mr. John Thomas Young, of London, to Miss Louisa Mary Young.

Jan. 1, at the Independent chapel, Market Drayton, by the Rev. H. Sturt, the Rev. T. Clark, baptist minister, of Market Drayton, to Miss Martha Moore.

Jan. 3, at the baptist chapel, St. Albans, by the Rev. Thomas Fisk, brother of the bride, assisted by the Rev. William Upton, minister of the chapel, and by the Rev. William Fisk, also brother of the bride, the Rev. G. W. Moore, baptist minister of Monks Kirby, Warwickshire, to Louisa, eldest daughter of Mr. W. Fisk, St. Albans.

Jan. 8, at the baptist chapel, Wellington, Somerset, by the Rev. J. Baynes, Mr. S. Fisher, of Cotham Park, Bristol, to Elizabeth, daughter of the late J. Gay, Esq.

Jan. 9, at the baptist chapel Northgate, Louth, by Mr. T. Burton, father of the bridegroom, Mr. T. I. Burton, to Miss Harriet Balding.

Deaths.

Nov. 2, at Shanghai, in his 61st year, the Rev. Dr. Bridgman, of the London Missionary Society, who has laboured in the mission-field for thirty-two years.

Dec. 17, at Grimsby, Mrs. John Rennison, aged 84 years; for 16 years a consistent member of the baptist churches in North Shields and Grimsby. She was daughter of the late Rev. James Williamson, for many years minister at Shields.

Dec. 20, after a heavy and protracted affliction, borne with exemplary patience, Mr. Samuel Cope Cox, of Stratford-on-Avon, for twenty-five years a devoted member of the baptist church.

Dec. 21, at his residence, Milford Haven, suddenly, of disease of the heart, the Rev. James Hughes Thomas, baptist minister, commonly known as "The Apostle of Pembrokeshire," in the 40th year of his ministry, and the 72nd year of his age. Mr. T. is said to have preached 7000 sermons, and baptized 711 believers.

Dec. 21, after a short illness, Mrs. Harriet Cheater. She had been a member of the baptist church in Salisbury more than 40 years. Her end was peace.

Dec. 27, at Riddings, Derbyshire, Elizabeth, the beloved wife of the Rev. H. H.

Bourn, baptist minister, who had commenced his labours there only a few weeks since. "The memory of the just is blessed."

Jan. 5, suddenly, after conducting the usual services, the Rev. F. W. Meadows, aged 68. For the last sixteen years minister of the Independent chapel (late Dr. Bogue's), Gosport.

Jan. 8, suddenly, of heart affection, and immediately after his return from a prayer meeting, at Reading, in the 75th year of his age, the Rev. T. Welsh, greatly beloved and sincerely lamented. He was for 25 years the devoted minister of the baptist congregation, Newbury.

Jan. 11, at the house of Mr. C. Robinson, St. Ives, Huntingdon, after five weeks' illness, aged 25, Matilda A. Shadwell Keen, the youngest daughter of the Rev. C. T. Keen, baptist minister, of Sudbury. She was "ready" long before the summons came, and departed in peace.

Jan. 12, Sophia, the beloved wife of the Rev. W. Cherry, baptist minister, of Milton, near Chipping Norton, Oxon, after a long affliction borne with christian patience, and her whole life exemplifying the reality of her religion.

YOUTH'S MISCELLANY.

MILLENNIUM BLESSEDNESS;

OR, THE SPIRITUAL REIGN OF CHRIST UPON EARTH.

We have received from our son in Australia, a copy of an excellent lecture by our esteemed friend, the Rev. Isaac New, with this title. After explaining the term "millennium" as one thousand years, Mr. N. refers to the present condition of the world—the predicted millennium—and the preliminary indications of its approach. In discussing these subjects he shows how fallacious and unscriptural are the expectations of a *personal* reign of Christ on earth, and concludes with this eloquent description of the expected scriptural millennium.

The millennial state will be distinguished as a period of superior spiritual intelligence. The face of the covering cast over all people will be destroyed, the veil spread over all nations will be removed. Many shall run to and fro, and knowledge shall be increased. Men shall have no more occasion to say each one to his neighbour and each one to his brother, "know ye the Lord;" for all shall know him from the least to the greatest. Vague and indefinite views of Divine truth will not be prevalent; a distaste for the excellency of the knowledge of Christ will not then be felt; the eyes of them that see will not be dim, and the ears of them that hear will hearken and will attentively consider. The hearts of the rash will understand, and the tongue of the stammerer will speak plainly; the light of that period shall be as if there were no night, but only day. There shall be no twilight or darkness. The spirit of wisdom and revelation shall have spread his radiant illuminations over all, so that at even-time it shall be light. The moon shall be confounded and the sun shall be ashamed when Jehovah shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. The fruits of the human intellect which have been clustering on the tree of knowledge for ages, will yield a rich repast; the truths of science, of philosophy, of the arts, and of genius, which are just as much truths of God as those of Divine Revelation, shall be appreciated at their true value, while the trash and the filth and the poison which in books are circulated throughout society will flow down the great sewer of corruption and empty themselves into the Dead Sea.

Holiness at that period will be diffused and prevalent—impurity shall disappear—"from all thy filthiness and uncleanness," says God, "I will cleanse thee." The truths of religion operating with power through the Holy Spirit on the heart, shall purify the soul, the feelings, and the affections, and shall develop themselves in

the temper, disposition, and character, and throughout the entire life. Righteousness shall be seen everywhere; the character shall exhibit the image of God; moral beauty shall invest it. Whatever is just, and honest, and pure, and true, and lovely, and virtuous, and of good report, shall then be the rule and not the exception. "Thy people," says the prophet, "shall be all righteous," holiness shall be inscribed on everything, all will be consecrated to God, all deeds will be done to his glory. "Thy merchandise and thy hire shall be holiness unto the Lord." The haunts of vice shall become the sanctuaries of worship, and the abodes of infamy and uncleanness the very temples of prayer.

Religion then shall have the pre-eminence—Christianity shall have won its grand conquest, it shall reach then the summit of its glory. "The kingdom and the dominion and the greatness of the kingdom under the whole heaven will be given unto the saints of the Most High God." The followers of the Redeemer, like their Master, have often been the victims of scorn and contempt, of ridicule and of reproach. To be called a saint has been considered many a time a brand of infamy, and worthy only of the sneer of derision; but then the scales will be turned, the disciples of Jesus shall be in honour, they shall occupy the high places, sit on thrones, be kings and priests unto God, and be invested with the highest official dignity, authority, and trust.

Peace, and kindness, and love, shall be universally prevalent. Men shall practise war no more; swords shall be beaten into ploughshares, and spears into pruning hooks. Peace shall flow as a river, and righteousness as the waves of the sea. The bow shall be broken, the spear shall be shattered, the tomahawk shall be buried, the war chariot shall be burned in the fire, the wolf shall dwell with the lamb, and the lion shall lie down with the kid. Strifes, contentions, litigations, bitterness, malig-

nity, revenge, shall be hushed to repose. Sectarian bigotries and prejudices, animosities and hostilities, there shall be none. All evangelical alliances will cease to be a grand pretence, and they shall become a grand reality. The sweetest amenities of life shall prevail; the fruits of meekness and gentleness, and goodness and loving-kindness, shall be conspicuously displayed. In disposition men shall resemble the Lamb of God, in temper and character the lovely Jesus. The body shall be conformed to the head; Jew and Gentile shall be one community, for there shall be one fold and one shepherd.

Everything in the form of misrule and oppression, and civil disorder, shall disappear. Governments will no longer legislate on narrow, contracted, selfish principles for the few, but with a reference to the interests of the many, and the well-being of the community. Prisons, jails, hulks, the places and the instruments of punishment will have survived their grand necessity, and will be converted into a more benignant utility; the world will have merged into the church; the church will be commensurate with the world, and society everywhere shall present an aspect of order and regularity, of symmetry and beauty.

The highest degree of temporal prosperity will be realised—man's earthly well-being will have reached its limits—nothing more will be needed to improve it—the earth shall yield its increase—the seasons shall return, bringing no pestilence, no disease, no disaster in their train—scarcity and famine shall be unknown, and the blessing of heaven shall be on the labours of men to an extent hitherto unenjoyed. The primal curse will be exhausted; everything will be subservient to the comfort, the pleasure, and the best interests of humanity. Trade, commerce, and barter, in all their ramifications, will be conducted on principles of rectitude, and without hindrance or restraint—no grasping cupidity—no exorbitant exactions—no unrighteous gains—no fraud, chicanery or avarice shall mingle in the fellowships of business. "The vile person shall become liberal, and the churl shall become bountiful." All our railways and steamships, and electric telegraphs, and diversified machinery—all the novelties of invention, all discoveries in science, all improvement in the arts, all the results of enterprise, shall be in still more extensive and subservient requisition for the gratification, comfort, and happiness of the world.

Hence it will be a state of most exhilarating joy—the passage from the cradle to the tomb will cease to be a vale of tears—earth will smile with the beauty of a second paradise—something more than

the primitive Eden will come back to us—the golden age will have dawned on the earth once more—man will be delighted with the abundance of the glory. "They shall go forth with joy—they shall be led forth with peace—the mountains and the hills shall break forth before them into singing, and the trees of the field shall clap their hands," and the forests wave in concert. Men shall obtain joy and gladness, and sorrow and sighing shall flee away. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Self-discipline and self-control, temperance in the gratification of the appetites, moderation in all sensual enjoyments, shall promote the general health. The activities of the intellect in the pursuit of knowledge will contribute to mental vigour. The temper, chastened by celestial influences and controlled by the principles of a celestial love, shall give a charm to social fellowship, and impart an elevated worth to social intercourse. The tongue, that little member capable of such a world of mischief, shall be sanctified with all the other faculties, and instead of slander, whispering, backbiting, and calumny, poisoning mutual communion, that communion shall tend to edification, and shall minister grace to the hearers—every heart will palpitate with joyousness, and every spirit be baptized in an element of delight—everywhere the Almighty Father will be worshipped—Christ will be honoured—the Spirit will be adored—the triune God will be glorified, and all heaven will be kindled into rapture as it looks down on a ransomed and a happy world.

"Oh, scenes surpassing fable! and yet true.
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy!"

Delightful vision! When the groans of nature in this nether world, which heaven has heard for ages, shall have an end!

But, remember, you need not wait for the millenium in order to be happy: you may in your measure enter upon its righteousness, and purity, and felicity now. Let your religion be the pervading element of your life—seek that your faith be deep and strong and active—cultivate the love which christianity inculcates—practise the beautiful morality which the New Testament enjoins—let your communion with God be constant—let your fellowship with Christ be intimate—let your prayers for the influence of the good and the generous Spirit be earnest and importunate, and you may enter on the millenium to night, and e'en on earth taste the bliss of heaven.

THE GENEALOGY OF THE ROYAL FAMILY OF ENGLAND.

QUEEN VICTORIA is the niece of William the Fourth, who was the brother of George the Fourth, who was the son of George the Third, who was the grandson of George the Second, who was the son of George the First, who was the cousin of Anne, who was the sister-in-law of William the Third, who was the son-in-law of James the Second, who was the brother of Charles the Second, who was the son of Charles the First, who was the son of James the First, who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward the Sixth, who was the son of Henry the Eighth, who was the son of Henry the Seventh, who was the cousin of Richard the Third, who was the uncle of

Edward the Fifth, who was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Edward the First, who was the son of Henry the Third, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the cousin of Henry the First, who was the brother of William Rufus, who was the son of William the First.

A HUNDRED YEARS AGO IN AMERICA.

ONE hundred years ago there was not a single white man in Ohio, Kentucky, Indiana, or Illinois territories. Then what is now the most flourishing part of America, was as little known as the country round the mountains of the moon. It was not until 1700 the gallant and adventurous Boone left his home in North Carolina to become the first settler of Kentucky. The first pioneer of Ohio did not settle till twenty years after that time. A hundred years ago Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people. A hundred years ago the great Frederick of Prussia was performing those exploits which have made him immortal in military annals, and with his

little monarchy was sustaining a single handed contest with Russia, Austria, and France, the three great Powers of Europe, combined. A hundred years ago the United States was the most loyal part of the British Empire, and on the political horizon no speck indicated the struggles which within a score of years thereafter established the great Republic of the world. A hundred years ago there were but four newspapers in America; steam-engines had not been imagined, and railroads and telegraphs had not entered into the remotest conception of man. We find that to the century which has passed has been allotted more important events than almost any which has elapsed since the creation.

Chicago Journal.

WORTHY ONLY IN CHRIST.

I AM not worthy to be called thy child,
For I am all unholiness; defiled
I stand before thee, Lord, and self-condemned;
And thou art holy, yet the sinner's Friend.
I am not worthy, Jesus, to be owned
By thee, my soul's beloved; yet enthroned
In my heart's deep affections thou dost reign;
And, though I grace it not, I bear thy name.
I am not worthy; wherefore didst thou call
One so polluted to thyself? I muse
On thy great love, and marvel: Saviour, keep
My footsteps as I climb life's weary steep.
For I have stumbled often, and I feel
I cannot walk alone; but thou dost deal
So tenderly with all thy people, Lord,
That, though unworthy, I am not abhorred.
But thou art worthy, thou hast died for me,
And thy atoning merit makes me free:
O Jesus, I would tell thy worth again
To other souls; nor let me tell in vain.
Reveal to them thy beauty, as I speak;
Show them thy preciousness, that they may seek
To know thee here on earth; and then their eyes
Shall open on thy glories in the skies.

THE

BAPTIST REPORTER.

MARCH, 1862.

THE GREAT STRUGGLE IN AMERICA.

RUSSIA, INDIA, and ITALY, have been, each in turn, during the past few years, scenes of strife and bloodshed. Now the eyes of the world are directed to the northern continent of the New World, where a million armed men confront each other, ready for deadly warfare. What a scene for heaven to look down upon! And these, be it remembered, are not heathen, or mahommedans, or even papists; the majority on either side are of the various leading denominations of protestants. What an awful spectacle to present before the world in the middle of the nineteenth century, and while nearly all the other nations of the earth are at peace!

And why this mighty conflict, into which England had nearly been dragged. Slavery has done it all! Disguise or distort the facts as men will, this is the simple truth.

That millions of men could always be held in bondage in America we never believed. The day of liberation must come; but how or when we knew not. And now we only know that the first act in this eventful drama has been performed by the mad masters of the slaves amid the hisses of the civilised world.

JOHN STUART MILL, in one of our leading monthly periodicals* has,

with his accustomed talent, entered upon an extended examination of the American question. We quote some extracts:—

“The cloud which for the space of a month hung gloomily over the civilised world, black with far worse evils than those of simple war, has passed over our heads without bursting. The fear has not been realised, that the only two first-rate Powers who are also free nations would take to tearing each other in pieces, both the one and the other, in a bad and odious cause. For while, on the American side, the war would have been one of reckless persistency in wrong, on ours it would have been a war in alliance with, and, to practical purposes, in defence and propagation of, slavery. We had, indeed, been wronged. We had suffered an indignity, and something more than an indignity, which, not to have resented, would have been to invite a constant succession of insults and injuries from the same and from every other quarter. We could have acted no otherwise than we have done; yet it is impossible to think, without something like a shudder, from what we have escaped. We, the emancipators of the slave—who have wearied every court and government in Europe and America with our protests and remonstrances,

* Fraser's.

until we goaded them into at least ostensibly co-operating with us to prevent the enslaving of the negro—we, who for the last half century have spent annual sums, equal to the revenue of a small kingdom, in blockading the African coast, for a cause in which we not only had no interest, but which was contrary to our pecuniary interest, and which many believed would ruin, as many among us still, though erroneously, believe that it has ruined, our colonies—we should have lent a hand to setting up, in one of the most commanding positions of the world, a powerful republic, devoted not only to slavery, but to pro-slavery propagandism—should have helped to give a place in the community of nations to a conspiracy of slave-owners, who have broken their connexion with the American Federation on the sole ground, ostentatiously proclaimed, that they thought an attempt would be made to restrain, not slavery itself, but their purpose of spreading slavery wherever migration or force could carry it.

A nation which has made the professions that England has does not with impunity, under however great provocation, betake itself to frustrating the objects for which it has been calling on the rest of the world to make sacrifices of what they think their interest. At present all the nations of Europe have sympathized with us; have acknowledged that we were injured, and declared, with rare unanimity, that we had no choice but to resist, if necessary by arms. But the consequences of such a war would soon have buried its causes in oblivion. When the new Confederate States, made an independent power by English help, had begun their crusade to carry negro slavery from the Potomac to Cape Horn, who would then have remembered that England raised up this scourge to humanity, not for the evil's sake, but because somebody had offered an insult to her

flag? Or even if unforgotten, who would then have felt that such a grievance was a sufficient palliation of the crime? Every reader of a newspaper to the furthest ends of the earth would have believed and remembered one thing only—that at the critical juncture which was to decide whether slavery should blaze up afresh with increased vigour or be trodden out—at the moment of conflict between the good and the evil spirit—at the dawn of a hope that the demon might now at last be chained and flung into the pit, England stepped in, and, for the sake of cotton, made satan victorious.

The world has been saved from this calamity, and England from this disgrace. The accusation would indeed have been a calumny. But to be able to defy a calumny, a nation, like an individual, must stand very clear of just reproach in its previous conduct. Unfortunately, we ourselves have given too much plausibility to the charge. And it has been an additional misfortune that some of our most powerful journals have been for many years past very unfavourable exponents of English feeling on all subjects connected with slavery: some, probably, from the influences, more or less direct, of West Indian opinions and interests; others from inbred toryism, which, even when compelled by reason to hold opinions favourable to liberty, is always adverse to it in feeling; which likes the spectacle of irresponsible power exercised by one person over others; which has no moral repugnance to the thought of human beings born to the penal servitude for life, to which for the term of a few years we sentence our most hardened criminals, but keeps its indignation to be expended on "rabid and fanatical abolitionists" across the Atlantic.

In considering this matter, we ought to dismiss from our minds as far as possible those feelings against

the North which have been engendered not merely by the Trent aggression, but by the previous anti-British effusions of newspaper writers and stump orators. It is hardly worth while to ask how far these explosions of ill-humour are anything more than might have been anticipated from ill-disciplined minds, disappointed of the sympathy which they justly thought they had a right to expect from the great anti-slavery people, in their really noble enterprise. It is almost superfluous to remark that a democratic government always shows worse where other governments generally show best, on its outside; that unreasonable people are much more noisy than the reasonable; that the froth and scum are the part of a violently fermenting liquid that meets the eyes, but are not its body and substance. Without insisting on these things, I contend that all previous cause of offence should be considered as cancelled by the reparation which the American government has so amply made; not so much the reparation itself, which might have been so made as to leave still greater cause of permanent resentment behind it; but the manner and spirit in which they have made it. These have been such as most of us, I venture to say, did not by any means expect. If reparation were made at all, of which few of us felt more than a hope, we thought that it would have been made obviously as a concession to prudence, not to principle. We thought that there would have been truckling to the newspaper editors and supposed fire eaters who were crying out for retaining the prisoners at all hazards. We expected that the atonement, if atonement there were, would have been made with reservations, perhaps under protest. We expected that the correspondence would have been spun out, and a trial made to induce England to be satisfied with less; or that there would have been

a proposal of arbitration; or that England would have been asked to make concessions in return for justice; or that if submission was made, it would have been made, ostensibly, to the opinions and wishes of continental Europe. We expected anything, in short, which would have been weak, and timid, and paltry. The only thing which no one seemed to expect is what has actually happened. Mr. Lincoln's government have done none of these things. Like honest men, they have said in direct terms, that our demand was right; that they yielded to it because it was just; that if they themselves had received the same treatment they would have demanded the same reparation; and that if what seemed to be the American side of a question was not the just side, they would be on the side of justice; happy as they were to find after their resolution had been taken, that it was also the side which America had formerly defended. Is there any one, capable of a moral judgment or feeling, who will say that his opinion of America and American statesmen is not raised by such an act, done on such grounds? The act itself may have been imposed by the necessity of the circumstances; but the reasons given, the principles of action professed, were their own choice. Putting the worst hypothesis possible, which it would be the height of injustice to entertain seriously, that the concession was really made solely to convenience, and that the profession of regard for justice was hypocrisy, even so, the ground taken, even if insincerely, is the most hopeful sign of the moral state of the American mind which has appeared for many years. That a sense of justice should be the motive which the rulers of a country rely on, to reconcile the public to an unpopular, and what might seem a humiliating act; that the journalists, the orators, many lawyers, the Lower House of Con-

gress, and Mr. Lincoln's own naval secretary, should be told in the face of the world, by their own government, that they have been giving public thanks, presents of swords, freedom of cities, all manner of heroic honours to the author of an act which, though not so intended, was lawless and wrong, and for which the proper remedy is confession and atonement; that this should be the accepted policy (supposing it to be nothing higher) of a democratic republic, shows even unlimited democracy to be a better thing than many Englishmen have lately been in the habit of considering it, and goes some way towards proving that the aberrations even of a ruling multitude are only fatal when the better instructed have not the virtue or the courage to front them boldly. Nor ought it to be forgotten, to the honour of Mr. Lincoln's government, that in doing what was in itself right, they have done also what was best fitted to allay the animosity which was daily becoming more bitter between the two nations so long as the question remained open. They have put the brand of confessed injustice upon that rankling and vindictive resentment with which the profligate and passionate part of the American press has been threatening us in the event of concession, and which is to be manifested by some dire revenge, to be taken, as they pretend, after the nation is extricated from its present difficulties. Mr. Lincoln has done what depended on him to make this spirit expire with the occasion which raised it up; and we shall have ourselves chiefly to blame if we keep it alive by the further prolongation of that stream of vituperative eloquence, the source of which, even now, when the cause of quarrel has been amicably made up, does not seem to have run dry.*

Let me, in a few words, remind the reader what sort of a thing this

is, which the white oligarchy of the South have banded themselves together to propagate, and establish, if they could, universally. When it is wished to describe any portion of the human race as in the lowest state of debasement, and under the most cruel oppression in which it is possible for human beings to live, they are compared to slaves. When words are sought by which to stigmatise the most odious despotism, exercised in the most odious manner, and all other comparisons are found inadequate, the despots are said to be like slave-masters, or slave-drivers. What, by a rhetorical license, the worst oppressors of the human race, by way of stamping on them the most hateful character possible, are said to be, these men in very truth are. I do not mean that all of them are hateful personally, any more than all the inquisitors, or all the buccaneers. But the position which they occupy, and the abstract excellence of which they are in arms to vindicate, is that which the united voice of mankind habitually selects as the type of all hateful qualities. I will not bandy chicanery about the more or less of stripes or other torments which are daily requisite to keep the machine in working order, nor discuss whether the Legrees or the St. Clairs are more numerous among the slave owners of the Southern States. The broad facts of the case suffice. One fact is enough. There are, Heaven knows, vicious and tyrannical institutions in ample abundance on the earth. But this institution is the only one of them all which requires, to keep it going, that human beings should be burnt alive. The calm and dispassionate Mr. Olmstead affirms that there has not been a single year, for many years past, in which this horror is not known to have been perpetrated in some part or other of the South. And not upon negroes only; the *Edinburgh Review*, in a recent

* In the pages of the *Times*.—Ed. B. H.

number, gave the hideous details of the burning alive of an unfortunate Northern huckster by Lynch law, on mere suspicion of having aided in the escape of a slave. What must American slavery be, if deeds like these are necessary under it?—and if they are not necessary and are yet done, is not the evidence against slavery still more damning? The South are in rebellion not for simple slavery; they are in rebellion for the right of burning human creatures alive.

But we are told, by a strange misapplication of a true principle, that the South had a right to separate; that their separation ought to have been consented to the moment they showed themselves ready to fight for it; and that the North, in resisting it, are committing the same error and wrong which England committed in opposing the original separation of the thirteen colonies. This is carrying the doctrine of the sacred right of insurrection rather far. It is wonderful how easy and liberal and complying people can be in other people's concerns. Because they are willing to surrender their own past, and have no objection to join in reprobation of their great grandfathers, they never put themselves the question what they themselves would do in circumstances far less trying, under far less pressure of real national calamity. Would those who profess these ardent revolutionary principles consent to their being applied to Ireland, or India, or the Ionian Islands? How have they treated those who did attempt so to apply them? But the case can dispense with any mere *argumentum ad hominem*. I am not frightened at the word rebellion. I do not scruple to say that I have sympathised more or less ardently with most of the rebellions, successful and unsuccessful, which have taken place in my time. But I certainly never conceived that there was a sufficient

title to my sympathy in the mere fact of being a rebel; that the act of taking arms against one's fellow citizens was so meritorious in itself, was so completely its own justification, that no question need be asked concerning the motive. It seems to me a strange doctrine that the most serious and responsible of all human acts imposes no obligation on those who do it of showing that they have a real grievance; that those who rebel for the power of oppressing others exercise as sacred a right as those who do the same thing to resist oppression practised upon themselves. Neither rebellion nor any other act which affects the interests of others, is sufficiently legitimated by the mere will to do it. Secession may be laudable, and so may any other kind of insurrection; but it may also be an enormous crime. It is the one or the other, according to the object and the provocation. And if there ever was an object which, by its bare announcement, stamped rebels against a particular community as enemies of mankind, it is the one professed by the South. Their right to separate is the right which Cartouche or Turpin would have had to secede from their respective countries because the laws of those countries would not suffer them to rob and murder on the highway. The only real difference is that the present rebels are more powerful than Cartouche or Turpin, and may possibly be able to effect their iniquitous purpose.

Suppose, however, for the sake of argument, that the mere will to separate were in this case, or in any case, a sufficient ground for separation, I beg to be informed whose will? The will of any knot of men who, by fair means or foul, by usurpation, terrorism, or fraud, have got the reins of government into their hands? If the inmates of Parkhurst Prison were to get possession of the Isle of Wight, occupy its military

positions, enlist one part of its inhabitants in their own ranks, set the remainder of them to work in chain gangs, and declare themselves independent, ought their recognition by the British government to be an immediate consequence? Before admitting the authority of any persons, as organs of the will of the people, to dispose of the whole political existence of a country, I ask to see whether their credentials are from the whole, or only from a part. And first, it is necessary to ask, Have the slaves been consulted? Has their will been counted as any part in the estimate of collective volition? They are a part of the population. However natural in the country itself, it is rather cool in English writers who talk so glibly of the ten millions (I believe there are only eight), to pass over the very existence of four millions who must abhor the idea of separation. Remember, we consider them to be human beings, entitled to human rights. Nor can it be doubted that the mere fact of belonging to a union in some parts of which slavery is reprobated, is some alleviation of their condition, if only as regards future probabilities. But even of the white population, it is questionable if there was in the beginning a majority for secession anywhere but in South Carolina. Though the thing was pre-determined, and most of the States committed by their public authorities before the people were called on to vote; though in taking the votes terrorism in many places reigned triumphant; yet, even so, in several of the States, secession was carried only by narrow majorities. In some the authorities have not dared to publish the numbers; in some it is asserted that no vote has ever been taken. Further, as was pointed out in an admirable letter by Mr. Carey, the slave states are intersected in the middle, from their northern frontier almost to the Gulf of

Mexico, by a country of free labour—the mountain region of the Alleghanies and their dependencies, forming parts of Virginia, North Carolina, Tennessee, Georgia, and Alabama, in which, from the nature of the climate and of the agricultural and mining industry, slavery to any material extent never did, and never will, exist. This mountain zone is peopled by ardent friends of the Union. Could the Union abandon them, without even an effort, to be dealt with at the pleasure of an exasperated slave-owning oligarchy? Could it abandon the Germans, who in Western Texas, have made so meritorious a commencement of growing cotton on the borders of the Mexican Gulf by free labour? Were the right of the slave-owners to secede ever so clear, they have no right to carry these with them; unless allegiance is a mere question of local proximity, and my next neighbour, if I am a stronger man, can be compelled to follow me in any lawless vagaries I choose to indulge.

But (it is said) the North will never succeed in conquering the South; and since the separation must in the end be recognised, it is better to do at first what must be done at last; moreover if it did conquer them, it could not govern them when conquered, consistently with free institutions. With no one of these propositions can I agree.

Whether or not the Northern Americans will succeed in reconquering the South, I do not affect to foresee. That they can conquer it, if their present determination holds, I have never entertained a doubt; for they are twice as numerous, and ten or twelve times as rich. Not by taking military possession of their country, or marching an army through it, but by wearing them out, exhausting their resources, depriving them of the comforts of life, encouraging their slaves to desert, and excluding them

from communication with foreign countries. All this, of course, depends on the supposition that the North does not give in first. Whether they will persevere to this point, or whether their spirit, their patience, and the sacrifices they are willing to make, will be exhausted before reaching it, I cannot tell. They may, in the end, be wearied into recognising the separation. But to those who say that because this may have to be done at last, it ought to have been done at first, I put the very serious question—On what terms? Have they ever considered what would have been the meaning of separation if it had been assented to by the Northern States when first demanded? People talk as if separation meant nothing more than the independence of the seceding states. To have accepted it under that limitation would have been, on the part of the South, to give up that which they have seceded expressly to preserve. Separation, with them, means at least half the territories; including the Mexican border, and the consequent power of invading and overrunning Spanish America for the purpose of planting there the 'peculiar institution,' which even Mexican civilisation has found too bad to be endured. There is no knowing to what point of degradation a country may be driven in a desperate state of its affairs; but if the North ever, unless on the brink of actual ruin, makes peace with the South, giving up the original cause of quarrel, the freedom of the territories—if it resigns to them when out of the Union that power of evil which it would not grant to retain them in the Union,—it will incur the pity and disdain of posterity. And no one can suppose that the South would have consented, or in their present temper ever will consent, to an accommodation on any other terms. It will require a succession of

humiliations to bring them to that. The necessity of reconciling themselves to the confinement of slavery within its existing boundaries, with the natural consequence, immediate mitigation of slavery, and ultimate emancipation, is a lesson which they are in no mood to learn from anything but disaster. Two or three defeats in the field, breaking their military strength, though not followed by an invasion of their territory, may possibly teach it to them. If so, there is no breach of charity in hoping that this severe schooling may promptly come. When men set themselves up, in defiance of the rest of the world, to do the devil's work, no good can come of them until the world has made them feel that this work cannot be suffered to be done any longer. If this knowledge does not come to them for several years, the abolition question will by that time have settled itself. For assuredly Congress will very soon make up its mind to declare all slaves free who belong to persons in arms against the Union. When that is done, slavery, confined to a minority, will soon cure itself; and the pecuniary value of the negroes belonging to loyal masters will probably not exceed the amount of compensation which the United States will be willing and able to give.

The assumed difficulty of governing the Southern States as free and equal commonwealths, in case of their return to the Union, is purely imaginary. If brought back by force and not by voluntary compact, they will return without the Territories, and without a Fugitive Slave Law. It may be assumed that in that event the victorious party would make the alterations in the Federal Constitution which are necessary to adapt it to the new circumstances, and which would not infringe, but strengthen, its democratic principles. An article would have to be

inserted prohibiting the extension of slavery to the Territories, or the admission into the Union of any new Slave State. Without any other guarantee, the rapid formation of new Free States would ensure to freedom a decisive and constantly increasing majority in Congress. It would also be right to abrogate that bad provision of the Constitution (a necessary compromise at the time of its first establishment), whereby the slaves, though reckoned as citizens in no other respect, are counted, to the extent of three-fifths of their number, in the estimate of the population for fixing the number of representatives of each State in the Lower House of Congress. Why should the masters have members in right of their human chattels, any more than of their oxen and pigs? The President, in his message, has already proposed that this salutary reform should be effected in the case of Maryland, additional territory, detached from Virginia, being given to that State as an equivalent; thus clearly indicating the policy which he approves, and which he is probably willing to make universal.

As it is necessary to be prepared for all probabilities, let us now contemplate another. Let us suppose the worst possible issue of this war—the one apparently desired by those English writers whose moral feeling is so philosophically indifferent between the apostles of slavery and its enemies. Suppose that the North should stoop to recognise the new Confederation on its own terms, leaving it half the Territories, and that it is acknowledged by Europe, and takes its place as an admitted member of the community of nations. It will be desirable to take thought beforehand what are to be our own future relations with a new power, professing the principles of Attila and Genghis Khan as the foundation of its constitution. Are we to see with

indifference its victorious army let loose to propagate their national faith at the rifle's mouth through Mexico and Central America? Shall we submit to see fire and sword carried over Cuba and Porto Rico, and Hayti and Liberia conquered and brought back to slavery? We shall soon have causes enough of quarrel on our own account. When we are in the act of sending an expedition against Mexico to redress the wrongs of private British subjects, we should do well to reflect in time that the president of the new republic, Mr. Jefferson Davis, was the original inventor of repudiation. Mississippi was the first State which repudiated. Mr. Jefferson Davis was governor of Mississippi, and the legislature of Mississippi had passed a bill recognising and providing for the debt, which bill Mr. Jefferson Davis vetoed. Unless we abandon the principles we have for two generations consistently professed and acted on, we should be at war with the new Confederacy within five years about the African slave trade. An English government will hardly be base enough to recognise them, unless they accept all the treaties by which America is at present bound; nor, it may be hoped, even if *de facto* independent, would they be admitted to the courtesies of diplomatic intercourse, unless they granted in the most explicit manner the right of search. To allow the slave-ships of a Confederation formed for the extension of slavery to come and go free and unexamined between America and the African coast would be to renounce even the pretence of attempting to protect Africa against the man-stealer, and abandon that continent to the horrors, on a far larger scale, which were practised before Granville Sharp and Clarkson were in existence. But even if the right of intercepting their slavers were

acknowledged by treaty, which it never would be, the arrogance of the Southern slaveholders would not long submit to its exercise. Their pride and self-conceit, swelled to an inordinate height by their successful struggle, would defy the power of England as they had already successfully defied that of their Northern countrymen. After our people by their cold disapprobation, and our press by its invective, had combined with their own difficulties to damp the spirit of the Free States, and drive them to submit

and make peace, we should have to fight the Slave States ourselves at far greater disadvantages, when we should no longer have the wearied and exhausted North for an ally. The time might come when the barbarous and barbarising power, which we by our moral support had helped into existence, would require a general crusade of civilised Europe, to extinguish the mischief which it had allowed, and we had aided, to rise up in the midst of our civilisation."

Spiritual Cabinet.

THE DIVINE ORACLES.—This book, a multifarious collection of oracles, written in various ages and countries, and at intervals of two thousand years—having in it every form of composition, familiar and profound, songs and history, ethics and biography, scenes from the hearth and episodes from national annals—numbering, too, among its authors him who wore a crown and him who threw a net, the Persian prime minister and Cæsar's fettered captive—written, too, sections of it, under the shadow of the pyramids, and others on the banks of the Euphrates, some in the isle of Patmos, and others in the Mammertine dungeons, this book, so lofty in its tone and harmonious in its counsels, has become the more venerable from its age, and the more wonderful as its history and results are examined and understood. Whence springs its originality if its claims are disallowed? It tells us of expeditions prior to Jason and the Argonauts; it describes martial adventures long before Achilles and Troy. Its ethical system preceded Thales and Pythagorus. Its muse was vocal before Orpheus and Hesiod.

Its judges flourished before consuls and archons. Its feasts and gatherings rejoiced the tribes when the Nemean games had no existence; and it reckoned by Sabbaths and jubilees when neither Olympiad nor lustrum marked and divided the calendar. It embodies the prophetic wish of the Athenian sage; for it "scatters that darkness which covers our souls, and tells us how to distinguish good from evil." The valley of the Nile has now uncovered its hieroglyphics to confirm and illustrate its claims; and Nineveh, out of the wreck and rubbish of three thousand years, has at length yielded up its ruins to prove and glorify the Hebrew oracles.—*Dr. Eadie.*

UNITY OF HOLY SCRIPTURE.—Between the events described in the opening of the Book of Genesis and those at the conclusion of the Apocalypse the interval cannot be less than about six thousand years. Observe, now, there are the same characteristics in both these books. One is reflected in the other. The book of Genesis reveals to us Almighty God, the Creator of all things very good; Adam, formed

from the earth; Eve, taken from his side; the Serpent in Paradise; man tempted and driven from Eden; and the way of the tree of life guarded by a flaming sword; and a promise made in mercy that the seed of the woman should bruise the serpent's head. Such are the first records of Holy Scripture. Pass now from the first chapters of Genesis to the last chapter of the Apocalypse. The same God is revealed, seated on his throne; heaven and earth adore him; man also is there; Adam is there in Christ, the second Adam; Eve also is there in the bride of the second Adam, the Church; Paradise also is there, not lost, but regained; and the tree of life is there, no longer fenced with a flaming brand, but open to all "for the healing of nations;" and promised to all "who overcome." We see also there the Dragon, that old serpent. According to the first

prophecy of Scripture, "he has bruised the heel of the woman's seed." Christ has been "wounded and slain;" but "he liveth, and was dead; and, behold, he is alive for evermore, and has the keys of hell and of death;" and he has now bruised the serpent's head, and he chains him, and opens the bottomless pit, "and casts the old serpent into the lake of fire and brimstone, there to remain for ever." Here we see striking evidence of unity in the whole texture of the sacred volume; and when we consider how long a period of time separates the events of the book of Genesis from those of the Apocalypse, we recognise a remarkable confirmation of the truth, that the history and the prophecy are from the same divine hand, and that the events which they describe are under the control of Him with "whom a thousand years are as one day."—*Wordsworth.*

Poetry.

THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!
No hidden grief—
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.
Care has no home
Within the realm of ceaseless prayer and song;
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!
The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender floweret fades and dies!
No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light
which fills
That land of glory from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!
No blasted flower
Or withered bud celestial gardens know!
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe!
No battle word
Startles the sacred host with fear and dread!
The song of peace Creation's morning heard
Is sung wherever angel minstrels tread!
Let us depart
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at Sorrow's stern control.
With Faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of Eternal Day?

Reviews.

*Consolation. By J. W. Alexander, D.D.
New York. Edinburgh: Elliot.
London: Hamilton, Adams, & Co.*

CONSOLATION! How much we need it. Our blessed Lord knew this, and hence his promise of the Comforter. Every minister of the gospel should also be "a son of consolation" to the weary.

We expected, on such a subject, to find some of the divine promises set forth in a strong doctrinal form; and our author allows that there is a "large amount of doctrinal discussion" in his pages. But he tells us that evangelical comfort cannot be promoted by mere exhortation, and adds:—

"We do not reach the case of the disheartened by commanding or imploring him to be of good cheer, but by setting before his mind those great everlasting truths, the acceptance of which lays the basis for joy and peace. Such are the glorious attributes of God, his wonderful providence, his covenant of grace, his magazine of precious promises, and his rewards of heavenly bliss. In discussing the attributes and the providence of God, it is not possible to avoid some truths which are subjects of controversy among christians; and the writer has not sought to disguise his views on these articles by omission or compromise."

This is candid and honest, without dogmatism or reproach of others. And hence, though our views of the promises as conditional, not on God's faithfulness, but on ours, may be somewhat different from those of the author, we can assure our readers that they will find many consoling reflections and most delightful considerations in this excellent volume. Here is a specimen.

"God's mercy endureth for ever, in the sense that in future eternity, otherwise called *the world to come*, there will be glorious developments of this very attribute, as known to us. In that coming age, that expanse of blissful knowledge and possession, which we hope and pray for, and to which every returning day brings us so much nearer—what is it, think you, that shall make our heaven? An everlasting drowsiness and dream of listless inaction? mountains of odours, fragrant meads, crystal rivers, Elysian fruits, melody and harmony?—simple rest? simple exemption

from pain? simple lamblike innocence? Is this heaven?—learning nothing, doing nothing? This is not heaven. I will tell you what it is: it is seeing God; it is seeing him more and more; it is going from star to star, and from system to system, in this voyage of divine discovery. There is enough in God for all eternity; for all that there is in creatures, is in him by way of eminence. There are attributes of God, we may reasonably suppose, of which we have not even a conception, and in relation to which we are now in the condition of a man born blind in relation to colours, or a man born deaf in relation to sounds. An animal with one sense (there are such) can know but little of nature; less, far less, in comparison, do we know of God. I suppose there are faculties absolutely latent in the human mind which are to reveal themselves in that new state, in the presence of objects now beyond their reach. It will not be a lesson of a day to expatiate on the divine nature. Duration must expand. Astronomy has revealed certain binary stars, as 66 *Ceti*, one of which revolves around the other in a period of several thousands of years. Conceive the uniting line, the radius of these two suns, as the hand that moves upon the celestial dial-plate. It has preceded a revolution. Worlds may have perished during this hour of heaven; but the soul is still learning to know more of that infinite benignity which shines in the face of Jesus Christ. Some have rendered the text, 'His mercy is for the coming age'; it is true. Then shall we see face to face, and know even as also we are known; and this in regard to the mercy which has ransomed man. We shall better comprehend all the transactions of Gethsemane and Golgotha, and look more nearly into the heart of God, when the Man Christ Jesus, bone of our bone, and flesh of our flesh, shall be the day-man and the interpreter. Then shall we know the privilege conferred on us, in that we are made immortal beings. Then shall we discover that this world has revealed but the beginning of his kindnesses unto mankind. Then shall the overflowing goodness of the Divinity display the true bliss of Him whose power is exerted in every direction to make his people happy. With no stinted hand will he cast abroad the greatness of his benign endowments on the family of redeemed ones, while each one of the palm-bearing multitude, pointing out to its sister spirit the now exalted cause of all this favour, shall cry, 'This is my Beloved, and this my Friend.'

Russia, Ancient and Modern. By Rev. G. Trevor, M.A. London: Religious Tract Society.

On this vast Empire, we are told that

"Independently of the American possessions, Russia contains the largest territorial dominion in the world, and, in place of being scattered, like the British empire, over distant seas and colonies, she occupies one enormous block of land, washed by four oceans, and comprising an area exceeding seven millions and a half of English square miles, or more than an eighth of the whole solid earth.

The greatest part of this gigantic area, however, is sterile and almost uninhabited; partly in consequence of the severity of the climate, and partly from the rivers having their outlets in the northern seas, where they are closed by ice for a considerable portion of the year."

To bring within a portable form the history of the peoples inhabiting these regions, must have been a laborious task. But Mr. T. has condensed into this volume a considerable amount of information, with statistics, maps, and a copious index.

Of the Primitive Russians, Mr. T. observes:—

"Like other barbarians, they practised a rude, unlettered idolatry. Their divinities were evil spirits, whose hideous outlines are still occasionally found scrawled on the houses of the peasantry. The principal idol, called *Perune*, or *Pegrubius*, was hewed with a hatchet from a log of wood, adorned with a gilt beard, and worshipped with libations of ale or mead. Animal sacrifices also were offered, especially the goat; the blood was sprinkled

on the earth, and the flesh was eaten with cakes and strong drink. *Perune* was the god of the spring. A sacrifice was offered to *Zasineh* before harvest, and to *Dained* at its conclusion. Other idols presided over the earth, air, sea, and rivers; there was a god of sailors, of thunder, and of riches. A prince of darkness, with a whole train of demons and goblins, haunted the woods, and were propitiated by oblations of food left under the elder-tree.

The Russians pretend that the apostle Andrew, who is generally believed to have preached in some of the unknown regions denominated Scythia, ascended the Dniester, and planting the cross on the hills above Kief, prophesied that in that spot should arise a great city, where God would have many churches to his name. On the strength of this tradition, the apostle is claimed as the founder of the Russian church. In fact, however, no vestiges of any evangelical labours are discernible for nearly nine centuries after this apocryphal incident. The expedition of Oskold to Constantinople, A.D. 885, is the earliest date that can be assigned to the introduction of christianity; and to understand the form it assumed in Russia, it is necessary to refer to the long controversy between the Eastern and Western Churches."

The Fugitive of the Cevennes Mountains. From the French of M. J. Porchat. By the Rev. J. T. Haverfield. London: Tresidder.

A THRILLING tale of the first revolution in France, the purport of which is to teach the young to put their trust in Him who is able to deliver in every emergency. It is a neat book, illustrated with engravings, and suitable for presentation as a reward or a gift.

Correspondence.

THE LATE MR. EDWARD FOSTER,
OF HITCHIN.

To the Editor of the Baptist Reporter.

DEAR SIR,—I send you some farther particulars and memoranda, which perhaps will be useful. But in doing this I wish you to understand I feel that there is nothing to boast of in belonging to such an ancestry, but much to be thankful for, especially for that grace which is manifest in the

fulfilment of God's promises to his people from generation to generation. We are now reaping the fruits of their bold and uncompromising adherence to principle in those perilous times; and these facts of our forefathers seem more interesting as we approach the Bicentenary of the ejected ministers, which is likely to make a great impression upon the religious public.

It is a remarkable fact that only six ministers were settled over the baptist

church at Hitchin since it was formed in 1677 up to the time when Mr. Broad was recognised as pastor in 1841.

I now copy some further information of the six brothers.

"In process of time three of the six brothers, John, Matthew, and Joseph, married; the other three never married. After the respective marriages of the three brothers, they all left Preston, and divided themselves into three branches, and settled near Hitchin; one single brother living with a married brother. It does not appear that Joseph had any children. Each of the married brothers died before the single brother who lived with him; and after the death of each married brother, the single brother took the particular charge of the family of that brother with whom he had resided, and these respective families were eventually benefited by their death as well as by their lives.

John, the grandfather of the late Edward Foster, was born in the year 1642, and died in the year 1709. He was one of the first members of the baptist church at Hitchin, and continued in membership and served the office of deacon well thirty-two years.

The father of Edward Foster was also named John—he was born in the year 1700, and died in the year 1782. He was a member of the above church sixty years, and a deacon forty years.

The late Edward Foster was born in the year 1777, and died Oct. 23, 1861. He was a member of the same church sixty-five years, and a deacon for several years."

E. F. says in another memorandum: "Respecting my great grandfather, born in 1613, becoming a baptist, or having probably about 1648 embraced the opinion of adult baptism, I am led to this conclusion from the circumstance that in the family bible,* where

the registers of the family are to be found, the first three entries are made when the children were said to be *baptized*, the other entries are made on *the day when they were born*. This difference most probably arose from change of sentiment on the subject of baptism.

About this time, too, there were some able and learned men who embraced this opinion, such as Henry Denne, of Pirton, near Hitchin, Jessie and Tombs, ejected ministers, also some in the surrounding neighbourhood amongst private christians, who began to question infant baptism."

E. F. also says:—

"I was about five years old when my father died; but I have heard the Rev. Dr. Peers, rector of Ickleford, who was a pious clergyman and very intimate with my father, speak very highly of him; Dr. Peers followed him to the grave when he was interred in the baptist burying-ground. The venerable vicar of Everton, the late John Beridge, used occasionally to preach at Ickleford, and visit and preach at *my father's house* at Cadwell, near Hitchin."

In reference to myself—I am a nephew of the late Edward Foster, and son of John Foster his elder brother, who died Nov. 27, 1829, aged fifty-seven. He was a member of the Hitchin baptist church thirty-three years, and a deacon twenty-five years. He was the direct descendant of the *original John Foster* of whom we have any record, viz., the *grandfather* of the *six brothers*, who was born about the year 1550, and died in the year 1621. John, the eldest of the six brothers, and nearly all his descendants have successively lived near Hitchin, and have been connected with the baptist church and congregation up to this time—1861.

WILLIAM FOSTER.

Purwell Mill, Hitchin.

* This bible is of the reign of Elizabeth; a folio.

Christian Activity.

HINTS FOR PERSONAL EFFORTS.

"We want more individualism in our Christianity—to learn to act singly, as well as with others."
Baptist Noel.

JESUS CHRIST himself set the example of personal individual labour. What

works of benevolence he performed within the twelve hours of one day! His apostles and followers imitated their Master. They went everywhere preaching the word.

In works of benevolence we are

accustomed to rely too much on human, and too little on divine, aid. When we attempt to do good, we commence by forming large associations, and suppose that our success depends upon the number of men whom we can unite in the promotion of our undertaking. Every one is thus apt to forget his own personal duty, and rely upon the labour of others, and it is well if he does not put his organization in the place of God himself. Would it not be better if we made benevolence much more a matter between God and our own souls, each one doing with his own hands, in firm reliance on divine aid, the work which Providence has placed directly before him? The little band of disciples in Jerusalem accomplished more for the conversion of the world than all the christians of the present day united. And why? Because every individual christian felt that the conversion of the world was a work for which he himself, and not an abstraction that he called the church, was responsible. Instead of relying on man for aid, every one looked up directly to God, and went forth to the work. God was thus exalted, the power was confessed to be his own, and, in a few years, the standard of the cross was carried to the remotest extremities of the then known world.

Such has, I think, been the case ever since. Every great moral reformation

has proceeded upon principles analogous to these. It was Luther, standing up alone in simple reliance upon God, that smote the Papal hierarchy; and the effects of that blow are now agitating the nations of Europe. Roger Williams, amid persecution and banishment, held forth that doctrine of soul-liberty which, in its onward march, is disenthraling a world. Howard, alone, undertook the work of showing mercy to the prisoner, and his example is now enlisting the choicest minds in Christendom in this labour of benevolence. Clarkson, unaided, a young man, and without influence, consecrated himself to the work of abolishing the slave trade; and, before he rested from his labours, his country had repented of and forsaken this atrocious sin. Raikes saw the children of Gloucester profaning the Sabbath-day; he set on foot a Sabbath-school on his own account, and now millions of children are reaping the benefit of his labours, and his example has turned the attention of the whole world to the religious instruction of the young. With such facts before us, we surely should be encouraged to attempt individually the accomplishment of some good design, relying in humility and faith upon Him who is able to grant prosperity to the feeblest effort put forth in earnest reliance on his almightiness.

Revivals and Awakenings.

A SHIP'S COMPANY CONVERTED.

THE extracts which follow are from the journal of Captain McKelvie, of the ship "Thomas Campbell," when on her voyage home from Calcutta. Mr. McK. is a member of a Presbyterian church in London.

"Tuesday, May 21st, 1861.—During the day the two young converts and two other seamen held a prayer-meeting in the boat, and in the afternoon one of the seamen came down to my room under conviction of sin. After reading a portion of scripture we engaged in prayer. While thus engaged, I heard the steward in the pantry crying for

mercy. At half-past six o'clock we met in the cabin for prayer. All were invited. The third chapter of John was read; the carpenter then engaged in prayer, and Mr. Heas next. While the latter was praying, his voice was drowned with cries for mercy. Jesus was in the midst of us—the spirit of penitence and prayer was poured out upon us. Some were crying for mercy, others weeping for their sins against a loving Saviour. And it was truly an affecting scene to see the boys, Archie and Jack, kneeling over the strong men, now broken down before God, and endeavouring to point them to the Lamb that was slain. One of the men

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ran away apparently afraid. Our meeting did not break up till about eleven o'clock; several were rejoicing in the Saviour's love; all of them engaged in prayer, and all seemed to have the spirit of prayer, *especially the boys*. Hearing *their* earnest and eloquent prayers, we remembered the words of our Saviour, 'Out of the mouths of babes and sucklings thou hast perfected praise.' It was a glorious night, rich in blessings to all our souls, except poor B—, who was in despair; he said there was no mercy for him. In the evening I expostulated with those who would not attend our meeting, warning and entreating them; but they did not come. While we were engaged in the cabin, Mr. Heans was enabled so far to prevail with the impenitent on deck, that at last they all kneeled with him on deck in prayer.

Wednesday, 22nd.—Morning set apart for special prayer. I went forward and expostulated with those who would not attend our meetings, warning them of the danger of resisting God's Spirit, and entreating them to come and join us in our worship. We met again at two in the afternoon. About four o'clock, while one of the boys was engaged in prayer, the Spirit came down upon us in much power. Some of those who did not attend on the previous evening were now crying for mercy, and professed to have found the Saviour before we dismissed. Poor B— also found relief. Thus were three more added to our number that day, which constrained us to say, 'Praise the Lord, O our souls, for his wonderful mercy and grace to us poor sinners!'

Thursday, 23rd.—I went on deck about half-past five this morning, and found the long boat full of men praying and praising; and the very man that ran away yesterday was now engaged in prayer, having found the Saviour! In the afternoon we had a meeting in the cabin; all were present except two Swedes; and two others, shortly after the commencement of the service, ran away terrified, and nothing would induce them to come back. I can never forget the solemnity of that afternoon; it seemed as if we were in the immediate presence of the great God. Yes, our God was near us to bless and protect us, for satan seemed to rage, see-

ing his strongholds pulled down; but our God was for us, and who could be against us? Our meeting went on; it was truly a blessed time; well might we be lost in 'wonder, love, and praise.'

Oh, the wonders of redeeming grace! to hear the bold blasphemer confess his heinous sins, and plead, with earnest cries, for mercy; and what a happy sight to see so many faces beaming with joy, happy in the Saviour's love; to see the boys, with a hold of each other's hands, weeping, and saying, We shall never fight again, we shall always love each other now. 'Glory to God in the highest.' Three to-day profess to have found the Saviour.

Friday, 24th.—Another blessed day. In the morning some met in the cabin, and others in the longboat. We in the cabin had a rich blessing poured out upon us. In the afternoon we all met in the cabin, when another, who previously refused to attend our meetings, came and knelt with us; he is a Swede, and prayed in his own language. After six o'clock a few met in the cabin, when the carpenter, and chief officer, and the rest of the converts went into the fore-castle to plead for a hardened sinner who had been constrained to kneel with them. When our meeting in the cabin was over we went forward and joined them. God magnified his own name; we heard the penitent's cry for mercy, and before we dismissed, the man professed to have found the Saviour.

'Oh thou, my soul, for ever praise,
For ever love his name,
Who turned thee from the fatal path
Of folly, sin, and shame.'

None but God such grace can show. All the converts seem growing in grace. Many offer delightful prayers, and all have *penitential* prayers.

Saturday, 25th.—A day of rich blessing. We met in the cabin in the morning, and enjoyed much of God's love; all the converts joined in prayer; many of them are growing fast; the afternoon was set apart by all to plead for the only hardened sinner left. All now profess to have found the Saviour but two. One of them seems determined to continue in the service of satan, but I trust our prayers in his behalf will yet be answered. Our ship

has become a house of prayer, the songs of Zion are now ascending night and day from some part of her.

Sunday, 28th.—Another happy day. We had service in the forenoon, and also afternoon. In the evening, while a few were met in the cabin for prayer, an aged man, who had hitherto resisted every entreaty, now came and knelt with us, and ere long of him it might be said, 'Behold, he prayeth.'

After this our meetings were continued day by day, and the result is,

that on arriving in London, on June 23rd, we are enabled to record the mercy of God in giving us reason to believe that all our ship's company have been converted to the Saviour.

Blessed Jesus! still march on triumphantly in this thy day of grace, until all hearts shall be subdued to thee as ours have been, and the whole universe be filled with the sweet savour of thy name! 'Let the whole earth be filled with his glory. Amen, and amen!'

Narratives and Anecdotes.

THE JEWS OF MOROCCO.

THE *Revue Contemporaine* contains a second paper by M. Cotte on the social state of Morocco, from which we condense the following harrowing picture of the condition of the Israelites in that unhappy country.

The Jews are considered by the Mussulmans of Morocco in the light of unclean animals and of enemies of God, and if they do not exterminate them, it is only because they are useful, and because true believers have a right to turn everything to account. Indeed, were the Jewish population suddenly removed from the country, such an event would be a public calamity of incalculable magnitude; for it is the Jew alone who can mend a lock, build a house, make gold and silver trinkets, coin money, decorate a room, or weave silk, all such handicrafts being regarded by the Mussulman with supreme contempt. Even the Sultan himself is obliged to have recourse to them for the collection of taxes or negotiations with Christians. Slaves in appearance, the Jews possess in reality all that power which superior talent and cunning can confer.

Every night the Jews are shut up in a particular quarter enclosed with a wall, and it is only after sunrise that they are allowed to enter the Mussulman town where they have their shops. The Jewish quarter is called "Mellah," which means, a place of damnation. Tangier alone has none, because that town is already "defiled" by the pre-

sence of the Christian consuls. The Jew is obliged to wear black clothes, that colour being the emblem of misfortune and malediction. If he passes before a mosque, a zaouia or chapel, or if he meet a holy man, a marabout, or a sheriff, he must take off his shoes and carry them in his hand until he has passed them. They are not allowed to cross a Mussulman cemetery, and their women are publicly flogged on the slightest pretence by a Mussulman woman, especially designed for this function, and who is called the *Ahrifu*. If a Mussulman strike a Jew, the latter is not permitted to defend himself otherwise than by flight or stratagem. Mussulman children, not more than eight or ten years old, may sometimes be seen beating and throwing stones at vigorous young Jews twice their size and age; they bite them, box their ears, scratch them, and yet the unfortunate Israelites, with agony depicted on their faces, dare not retaliate, and limit all their defence to endeavours to escape from their tormentors. When the Sultan passes through a town the Jews of the place are obliged to offer him rich and magnificent presents. Yet, with all this burden of servitude upon them they never abjure their faith; but this constancy, certainly commendable in itself, is coupled with the grossest ignorance and superstition. The creed they are taught is this—that God has dispersed them for a time, and that they must bend under his wrath until all the nations of the globe

have passed over them, but that the day will come when they shall all be re-assembled in the land of their fathers, and be as powerful as before. Meanwhile, all that the other nations possess they have been unjustly deprived of, and they therefore have a right to get possession of it again by any stratagem they can devise. They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier is due to the Christian Consuls. When a Christian

enters the house of a protected Jew he is received with every mark of hospitality; but no sooner is his back turned than the glass out of which he has drunk is broken into pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian, although bought at a Jewish butcher's, because it has been cooked in Christian vessels.

Baptisms.

FOREIGN.

BURMAN, Tounghoo.—The Rev. Dr. F. Mason writes:—"The Young Men's Normal School for preachers and teachers under Mr. Cross has had about fifty pupils; and the Female Institution, of which Miss Mason is the teacher, has had between forty and fifty girls. My daughter has been giving special attention to teaching the Karens music, and it has been quite a success. The Karens have a better taste for music, English music, than any natives of the East I have met. Since the Association closed, the ordained preacher among the Pakus has baptized in nineteen villages, one hundred and sixty-seven persons. Our Bghai pastor is now making a tour, and had baptized twenty-five at his last dates. We have about four thousand five hundred church members in a little over one hundred different villages where the foundations of churches have been laid."

AUSTRALIA, Castlemaine.—On Lord's-day, Sept. 29, after a lecture on "Christian Discipleship," two persons were immersed into the Sacred Names. The large chapel was well filled, and deep interest and solemnity pervaded the congregation. The cause at Castlemaine is growing rapidly.

Maryborough, Queensland. On Aug. 25, after an address by Mr. Hinton, pastor of the church, three persons were immersed on a profession of their faith in Christ. The service was held in the open air and was one of deep interest, and many of the audience seemed much impressed.

Kae.—On Lord's-day, Sept. 29, two young females were immersed by the pastor, Mr. Foy, on a profession of their faith in Jesus. The congregation was large, and seemed to feel the solemnity of the occasion.

Albert Street, Melbourne.—On Thursday evening, Oct. 1, after a discourse by the pastor, Mr. New, six friends were immersed on a profession of faith in Jesus. The weather was extremely unfavourable, which made the attendance smaller than usual.

York Street, Emerald Hill.—On Thursday evening, Oct. 3, after a discourse by Mr. Taylor, of Collins Street church, Melbourne, founded on John xv. 14, five candidates were immersed on a profession of their faith. Notwithstanding the extreme inclemency of the evening there was a large and very attentive congregation.

Sydney, N.S.W.—On Thursday, Oct. 3, at Bathurst Street chapel, kindly lent for the purpose, Mr. J. B. McCure immersed eight persons on a profession of their faith in Jesus, after an impressive discourse from Acts viii. 12.

INDIA, Poona.—Mr. Cassidy had the privilege of baptizing a native of about sixty years of age from Shillegaon, near Ramoree. He is a simple-hearted man, and described the change of heart he felt about a year before as a flood of light shed upon his darkness. As he is unable to read, he has been dependent solely on oral instruction. He has a patriarchal appearance, and a countenance beaming with intelligence and candour.

Seury.—Mr. Williamson writes, under date of Oct. 4, that his health has improved, and that, in conjunction with Mr. Ellis, who has acquired the language so as to be very useful, the native work proceeds with energy. The recently baptized converts conduct themselves with christian propriety. Our aged brother has also had the joy of baptizing and receiving into the church his eldest daughter, who has long hesitated to give herself to the Lord, through a deep sense of her unworthiness.

AMERICA.—A correspondent of the *Philadelphia Christian Chronicle* says:—"As a fitting matter of public record, I send you a brief notice of a public service, held at the Shiloh church, on Dec. 29, on the occasion of the baptism by Mr. Asher of the Rev. C. Woodyard, who for some years has been connected with the Methodist Episcopal Church. The occurrence being somewhat unusual, the meeting-house was literally crowded, whilst it is supposed that hundreds left the building at an early hour unable to obtain admission. After an appropriate discourse by the pastor, Mr. Woodyard spoke at length of his reasons for renouncing Methodism and becoming a Baptist. I give them in brief as announced by the speaker himself, premising, however, that he enlarged upon each at some length." These related to the church government of the Episcopal Methodists. Having also given his views of believer's baptism, Mr. W., his wife, and one other candidate, were baptized.

DOMESTIC.

CALSTOCK, Cornwall.—The pastor of the baptist church at this place writes:—"The packet of tracts which you kindly sent me came to hand in due time, for which accept my thanks. They are very good, and hope they will do good in this neighbourhood. Since Lord's-day, Feb. 9th, the subject of baptism has agitated the whole of this locality. We had not had a baptism here for some years past. But on that day a very large concourse of people assembled. There were nearly five hundred in the chapel, which was crowded to excess in every part, and a large number went away who could not come even within the doors. I baptized two males and one female, all young teachers, who, I hope, will be ornaments to their pro-

fession, and the means of strengthening and carrying on the cause of Christ at this place. We have more before the church, and I expect to baptize a larger number in a few weeks. I hope that the Lord is about to give us a little reviving in this desolate place."

WOOLWICH, Queen Street.—On Lord's-day evening, Jan. 26, ten believers were baptized, six of whom were females and four males. The chapel was crowded to excess; and what made the service more interesting was that one of the candidates was the only daughter of the pastor, and three others the son, daughter, and daughter-in-law, of one of the deacons. These make a clear increase of forty members to the church since the settlement of Mr. Teall in August last. Surely we have need to be most thankful to God and take courage. W. H. W.

LEEDS, York Road.—A new baptist church has recently been formed in this much neglected and densely populated neighbourhood. For this purpose thirty-three persons were dismissed from the baptist church at South Parade. Twelve believers have since put on Christ by baptism. The congregations are overflowing, and there are many inquirers. Mr. Stutterd, the baptist missionary, supplies the pulpit.—On Feb. 9, four believers were baptized at *South Parade*, and on the same day four young men were baptized at *Hunslet*.

AIRDRE, Scotland.—We thank our friend, J. L. M., for his communication, but his report of a baptism of eight friends on the second sabbath in August of last year is much out of date. His report also, of the annual tea meeting of the church in December, we have read with pleasure, but cannot now remove more recent facts for its insertion. "Better late than never" is a sorry saying, and not worthy of acceptance by Editors of newspapers and magazines. All "news" should be new.

GAMBLESIDE, Lancashire.—On the first sabbath in February we had the pleasure of witnessing the ordinance of baptism administered, when ten young persons, all scholars from our sabbath school, thus put on the Lord Jesus Christ. The service was highly interesting, and hundreds of spectators were present. In the afternoon they were received into the church, with one from a neighbouring church. May they all continue faithful unto death! A. M.

COALVILLE, Leicestershire.—Since we opened our spacious and handsome new chapel in September last, we have had the following baptismal services. In November five thus put on the Lord Jesus, and were united to our fellowship. One of these had been an acceptable local preacher among the Wesleyans for many years. In January two more were baptized; and in February five, one of whom, who had been a Wesleyan thirty-five years, says that the day of his baptism was the happiest of his life. He also was added to our fellowship. We have more candidates, and many inquirers. J. G.

COLEFORD.—Mr. Best, our pastor, baptized four young men on a profession of their faith in our dear Redeemer, Jan. 26, who were received into the church the following sabbath. I rejoice also to state that our late pastor, the Rev. John Penay, is going on prosperously at Buckingham Chapel, Clifton, near Bristol, whither he removed when he left us. The number of members united in church fellowship there when he took the pastorate amongst them was *forty-eight*; now they number *one hundred and twenty*. To God alone be all the praise! J. L.

LATCHFORD, near Warrington.—A new chapel has lately been erected at this place in a more convenient situation for the locality than the old one. An interesting and affecting scene was witnessed here on Lord's-day, Jan. 19, when eight young men, mostly from the sabbath school, came forward and set an example of humble obedience to their Lord and Saviour by being buried with him in baptism. This was the first baptismal service in the new place. We hope to witness more such instances of happy obedience ere long, for we have several other serious inquirers. J. W.

RUARDEN HILL.—Mr. Mountjoy baptized eight believers in the Lord Jesus on Lord's-day, Jan. 19. These were all men. And on Feb. 2, four females thus put on the Lord Jesus. The Spirit of the Lord appears to be at work in the minds of many. His be all the praise!

LONDON, Metropolitan Tabernacle.—The Rev. B. Davies had the pleasure of baptizing seventeen approved candidates for the Rev. C. H. Spurgeon, on Thursday evening, January 30th.

SKENFRITH, Monmouthshire.—On sabbath morning, Feb. 2, it was our privilege to attend a baptismal service at Skenfrith, when Mr. T. H. Jones, of Pontypool College, delivered an impressive sermon from our Lord's commission, after which he immersed ten believers on a profession of their faith in the Lord Jesus Christ. The service was held by the brook-side, and about five hundred spectators witnessed the sacred burial beneath the crystal stream. The friends of the Redeemer will be glad to hear that there are also many inquirers waiting the same privilege. D. L.

SALFORD.—Our pastor, Mr. Brown, after a suitable discourse, baptized six candidates, on Lord's-day, Jan. 26. One was the daughter of the late Mr. Charles Garrat, General Baptist minister, Salford. Four were the fruits of our sabbath school, one was from the Independents, and one is about entering a college to study for the ministry. We hope to report again in the course of a few weeks. F. C.

WALES.

Cardigan.—We have been for some time destitute of a pastor, but the Lord has been with us. For some months we have had baptismal services, and several backsliders have been restored. Our recent baptisms were as follow:—one female friend in October—four brethren in November—one male and two females in December—and on Jan. 6, three seamen by the Rev. G. H. Roberts, of Tabor, who also was once a seaman. The ordinance this time was administered in the river Tivy, and was an interesting service. All the rest were baptized within doors, as also were four others on Jan. 26—three females and a young sailor, thirteen years of age, from Holyhead. Would that our sea-boys in general acted like him! He arrived here Dec. 24, and the following night, when "Our Christmas Party," a meeting similar to that recorded in the *Reporter* for March, 1859, was held, he came forward, seeking permission which was granted him, to recite some verses on behalf of the sabbath school, and the rehearsal had much effect on the large assembly. He then "assayed to join himself to the disciples," and publicly professed Christ ere returning to sea. May he continue to walk in "the good old way." One of the candidates had

been brought up an Independent; and another had been "christened" a few years ago, after attending the National day school and Church sabbath school. However, both were now convinced that sprinkling was not sufficient, not being the scriptural mode of baptism. All the rest were the fruit of our sabbath school. Among these was one who had for years been an invalid, and had given up all hope of ever being able to follow his Saviour in baptism, much as he desired it. But lately he so far recovered his strength as to attend to this duty, and is now enabled to attend every religious service amongst us, rejoicing in the Lord.

M. D.

Pembroke, Mount Pleasant.—After a sermon on christian baptism, Mr. Davies immersed six believers on a profession of their repentance toward God and faith in our Lord Jesus Christ, on Wednesday evening, Feb. 5. One was the last convert in a pious family, one of whose sisters was a missionary's wife, and died in India. He stated that a sermon by Mr. Spurgeon, of London, when in Monmouthshire last summer, under the divine blessing, was the means

of bringing him to see his ruined state as a sinner. His aged father, who was present that evening, had at last the pleasure of seeing his son, whose head was already sprinkled with gray hairs, follow the Redeemer before he himself descended into the grave. D. E.

Holyhead, English.—The new chapel for our English friends was opened on Tuesday and Wednesday, Jan. 14 and 15, with sermons by Lord Teynham and the Rev. D. Evans, of Dudley, when fifty pounds were collected. On the next sabbath four believers were baptized in the new place by Mr. Evans, when a respectable audience assembled to witness the solemn service. There are now more candidates for baptism and fellowship with this newly-formed church, and the sabbath school already numbers 200 children. Unto God be all the praise! J. L.

Brynmawr, Calvary.—Our pastor, Mr. Roberts, baptized nine believers on Lord's-day, Feb. 9, before a crowded congregation, among whom we trust the good seed was sown, the fruit of which we hope to see in future days. J. J.

Baptism Facts and Anecdotes.

COALVILLE, LEICESTERSHIRE.

Forty years ago there was but one house in this now populous coal region. The "Baptists" and the "Primitives" have laboured among the people on friendly terms from the beginning. But lately, as will be seen by a report in a preceding column, some "Wesleyans" have been baptized. This may have led to the result we are about to mention. A few weeks ago the Editor was requested to act as chairman for the baptist advocate in a public discussion with a Primitive brother. He went; for having much respect for the "Primitives," he was anxious, if there must be a public controversy, that it should be conducted in a christian spirit. The discussion excited great interest, and crowds filled the baptist school-room. The combatants, we believe, had never been in battle before; but at the close, as usual, each party claimed possession of the

field, the Primitives being loudest in shouting victory. Having done all we were required to do in preserving order, we did not expect that we should find it necessary to send the note to one of the local newspapers of which the following is a copy:—

"THE LATE BAPTISMAL DISCUSSION AT COALVILLE."

To the Editor of the Loughborough Monitor.

SIR,—This morning, enclosed in an envelope, bearing the 'Ashby' post mark, I received a printed slip, apparently clipped from a newspaper. I found it to be a copy of a letter addressed to the 'Editor of the Loughborough News,' and signed 'A Methodist of the Primitive order.' Of that paper and this writer I know nothing.

It is not my intention now to notice the contents of this singular letter, in which are some things hard to be understood, and some harder to be believed;

for some of his statements, especially those which refer to myself as the baptist chairman, are very incorrect.

The concluding paragraph, however, reads like a personal challenge to myself. I copy it:—'Perhaps after all, the Baptist Chairman might find a "Goliath" in the Primitive Methodist camp to engage with him. At all events, I have no hesitation in stating that "David," the stripling collier, would prove himself sufficient for the undertaking.'

This is rather 'too bad' to be threatened with a 'Goliath' and a 'David' from the same 'camp.' 'One at a time' ought to be enough. However, if it must be so I will take both, 'one down, the other come on.' I am in earnest, so

I shall not skulk under an assumed signature, as this writer has done.

I now call upon a 'Methodist' of the Primitive order 'to throw off his mask, show his own face, tell us who he is, and where we can find him, and then name his men, and the time and place of discussion. If he does not, or dare not do this, let him never croak again about the baptists being the 'conquered party,' or tell funny tales about Daniel Isaacs.

I am, dear Sir, yours truly,

J. F. WINKS.

Leicester, Feb. 15, 1862."

Of course we shall tell our readers whether anything or nothing comes of this correspondence.

Sabbath Schools and Education.

A POETICAL ADDRESS TO VILLAGE TEACHERS.

BEING aware that the peculiar obstacles which stand in the way of village sabbath school teachers are calculated to discourage them, we insert these lines, not for their poetic merit, but as expressive of the views and feelings of one of those humble but useful labourers. Village teachers and preachers have need of every encouragement they can obtain. The world neither knows nor cares for them, and newspapers acknowledge them not. But in "that day" they will not be forgotten by Him whom they serve.

Now, my dear fellow teachers, I rise to address you,
And I hope that much patience the while may possess you,
To bear with my blunders and many defects,
Though I would not your minds for a moment perplex.
But the subject on which a short time I shall dwell
Is of vaster importance than language can tell;
For the blessings resulting from sabbath school teaching
Is to every class of society reaching;
And a wide field is open for thought, word, and pen,
In a work of such worth to the children of men.

Ere sabbath schools were formed, how sad, alas!
Was the condition of the poorer class;
And towns and villages on every hand
Sent forth their youthful sabbath-breaking band.
But now the scene is changed. Oh! happy thought,
Our sabbath schools this blessed change have wrought.
Where sabbath desecration once prevailed,
God's word is read and sin's strongholds assailed;
And children hasten to the house of prayer,
While anxious teachers wait their coming there;
Who, while they teach their youthful charge to read,
Tell them of Jesus, how he came to bleed
And die on Calvary's cross to save from hell,
And how he rose again in heaven to dwell,
Our advocate and intercessor there,
To save from endless ruin and despair.

And thus where ignorance and darkness reign'd
 The light of truth on youthful minds hath beamed.
 Amongst us now, who are met here to-day,
 Are, who of sabbath schools can gladly say,
 "Twas here I first received those gleams of light
 That showed the path to heaven so fair and bright;
 For this I know, the seed of gospel truth
 Began to germ in me in early youth:
 That seed was sown within my infant mind
 By sabbath school instructors good and kind.
 Since then for years, though in a feeble way,
 I have engaged upon the sabbath-day
 In this most blessed work of faith and love,
 Leading the rising race to things above."

For are there not some facts upon record,
 Of sabbath scholars brought to fear the Lord
 In early youth, the morning of life's day,
 Who then were led to walk in wisdom's way;
 And even some, who had neglected been
 By parents harden'd in the ways of sin,
 Have been by sabbath school instructors sought,
 And to the Saviour's fold in kindness brought.
 And some dear children who have early found
 The priceless pearl, have nobly stood their ground
 Amidst the rage of some, the scorn of others,
 And proved the means of saving wicked mothers;
 And fathers who had run the downward road
 Have been by such dear children brought to God,
 Forsaking the broad road that leads to ruin
 Are found, through them, the path of life pursuing.
 And then how many now are gone abroad
 To tell the heathen of the love of God,
 And point them to the Saviour of mankind
 Who came on earth the broken hearts to bind.
 Strong in the strength of Israel's God they went
 To tell poor heathen sinners to repent:
 And some who heard, believed, and were baptized,
 Displayed their love to God, and how they prized
 That blessed word which brought to them salvation,
 By filling in the church a useful station.
 And many thousands, oh! the blissful thought,
 Who in our sabbath schools to Christ were brought,
 Have triumph'd over death, and now are where
 No eye was ever dimm'd with sorrow's tear,
 Where grief can never come, where friends ne'er sever,
 But all is joy, and peace, and love for ever.

Oh! then, dear friends, such thoughts as these must give
 Strength to our faith, our drooping zeal revive.
 Come then, dear fellow teachers, be not weary;
 Let us not faint because the prospect's dreary,
 For there's a time when we shall surely reap,
 Though while we sow the seed we sometimes weep:
 Though we may not now see our labour blest,
 And oft vexation may disturb our breast,
 Yet still our bread-seed on the waters cast
 Will spring and grow when many days are past.
 It may be our example hath not been
 As it should be to let our light be seen,
 And lend our little charge to love the Saviour,
 And prove their love to Him by their behaviour.
 It may be too, dear teachers, we may trace
 Our failure to a slighted throne of grace;
 If so, let us be found more frequent there,
 And plead more earnest for our scholars dear.
 And let us seek, by self-examination,
 To be more useful in our place and station;

Assured that if our talents we improve
In works of faith, benevolence, and love,
To each at last the vast reward is given,
A crown of life laid up for us in heaven.

But just before my rhyming speech I close,
I fain would give another hint to those
Who say the children's ways they cannot bear,
And must give up their scholars in despair.
O! let us pause, dear friends, to think of ONE,
No less a person than God's only Son,
Who, though creation is His sole possession,
Bears long with all our follies and transgressions;
Who gave His life a ransom once for all,
To rescue us from sins accursed thrall.
O! let us ponder well these things, my brother,
Lest we give up first one thing then another,
And find at last our dreadful portion where
Eternal ruin reigns, and fell despair.
But let us think of what I said above,
That patience, perseverance, faith, and love,
Must steer our course, while we alone depend
On Him who said, "I'm with you to the end;"
For faith in Him alone can give us power,
And those who faithful to the end endure
Shall make their calling and election sure.

Pattishall.

S. S.

Religious Tracts.

FRANCE.

NOTWITHSTANDING the violent opposition of the papists, evangelical religion is spreading in France. A writer on this subject furnishes some valuable information, from which it will be seen that by preaching, schools, religious tracts, visitations, prayer meetings, and other means, the good cause is advancing as rapidly as under existing circumstances could be reasonably expected.

"The progress of Protestantism in France is exciting alarm. Not only is it acquiring a subtle influence among the schools of thought, its statistics of tangible success indicate gradual advancement in every department of labour. While amenities are passing between Emperor and Pope, and controversies are prolonged between civil and ecclesiastical magnates, the evangelical churches, notwithstanding opposition and infidelity, are steadily pursuing their course in humble dependence upon the Divine favour. In the bulletin of the Society of St. Francis de Sales an account was recently published of the protestant schools of Paris. According to the

Ultramontane writer, as many as 3,155 children are now being educated in these establishments, and of these he reckons that nearly 3,000 must belong to Catholic families; while as a counteractive he suggests the immediate founding of fifty new Romish schools for boys, and fifty more for girls. These figures of a hostile inquirer have directed attention to the subject, and in contrasting the present condition of protestantism with what it was fifty years ago, a great advance is apparent. In 1807 there were but three pastors of the Reformed Church in Paris, and but two places of worship, in each of which there was but one sermon every sabbath. In 1819 an assistant pastor was accorded, and by that time the Lutheran Church had two pastors and one place of worship. Thus protestantism in the capital was represented by six pastors and three places of worship. There are now forty-eight pastors of different denominations, and thirty-one places of worship; the sermons may be estimated at about eighty-three weekly, and the prayer and other religious meetings at fifty. The first

Sunday school was opened in 1822, with twenty scholars; there are now from twenty-five to thirty schools, with more than 2,500 attendants. Throughout France the total number of protestant pastors in 1807, allowing for the alterations of boundary, may be set down at 451; the numbers last year were, of the Reformed Church, 653; of the Lutheran, 403; total, 1,058. Further, the first protestant religious journal was established in 1818, and there are now twenty-one such journals published. These statistics evince encouraging progress, and show that Ultramontaniam has yet a formidable enemy to encounter. In this connexion it is interesting to note that the Roman Catholics have in Paris now, with its population of nearly two millions, only sixty-five places of worship, large and small, providing accommodation for about 26,000 persons, while there are as many as fifty-eight licensed theatres or rooms for public amusements. The various churches are uniting in fresh efforts to evangelise the people. Tracts are distributed more widely than

ever, and in quiet ways it is sought to reach the homes of the poor. 'There is certainly,' says an observer, 'an increasing preparation of heart among the people. They are more and more willing to listen to the gospel, when clearly and boldly put to them.' Prayer meetings have been held to supplicate a revival of religion, and the aid of English evangelists has been cordially accepted. In some instances the meetings have been guarded by regulations designed to prevent undue excitement, and the use of dubious means. The Presbyterian elections, to which special importance was attached from the recent formation of the 'Liberal Union,' have resulted in a great triumph of orthodoxy. It is also to be chronicled that, in a circular addressed by the Minister of Worship to the prefects respecting the 'brethren of the Christian Doctrine,' instructions have been given by which the clerical and lay schools will be put upon an equal footing, and thus another check imposed on priestly proselytism."

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—Sydney, Oddfellows Hall.—A public meeting was held, October 23, in this place, to adopt means towards raising funds for the erection of a place of worship, for the accommodation of the congregation worshipping there. The pastor of the church, the Rev. J. Bunyan McCure, presided, and stated the objects of the meeting, and also gave some particulars in connexion with the church since his acceptance of the pastorate. There were many objections to their remaining at the present place—the high rent paid—thirty-five shillings a week—the difficulty strangers had in finding the place—and the great disadvantage, that they could not hold any special services during the week. Various resolutions were proposed, and carried unanimously, affirming the necessity of procuring a more convenient place to worship in, and pledging the meeting to immediate action by subscriptions and collections.

Maryborough.—The baptist chapel, Maryborough, Wide Bay, was opened for public worship on Lord's-day, Oct. 20, on which occasion sermons were preached by the Rev. B. G. Wilson, of Brisbane. On the Monday evening following, Mr. J. T. Hinton was publicly ordained as a baptist minister; and on the Tuesday evening a public tea meeting was held, which was well attended. The report of the building committee was read by the secretary, from which it appeared that the total expenditure incurred in the purchase of land, the building, and fittings, amounted to £342; towards which had been received £203, leaving a debt still due of £139. The Rev. Mr. Wilson then addressed the meeting and handed in a cheque for £50; as a gift from the Baptist church at Brisbane, and £5 from a widow member of his church. Interesting addresses were then delivered.

Hilton Chapel, South Australia.—Special services were held on Lord's-day, Oct. 6, at this place of worship, in connection with its transference to the use of the Baptist denomination. In the afternoon Mr. S. Mead preached, and Mr. G. Stone-

house in the evening. The chapel was filled on both occasions. On Tuesday evening a tea meeting took place, when a considerable number of friends from Adelaide united with the residents of Hilton in partaking of the ample and very agreeable refreshments provided by the ladies. A public meeting followed, when Mr. G. W. Cole, M.P., was called upon to preside. A cordial vote of thanks was awarded to the Hon. G. F. Angus, for his liberality in relieving the chapel from its principal debt, and thus securing it for the purpose of divine worship. The meeting was a crowded one, and great interest was awakened in the new and brighter prospects that surround the cause of God at Hilton.

Brisbane, Queensland.—The third anniversary of the baptist church was celebrated on Wednesday evening, Sep. 17, when a tea meeting was held, and largely attended. After tea, a public meeting was held, the pastor, Mr. B. G. Wilson, in the chair. After singing, and prayer by Mr. E. Griffiths, Independent, the annual report was read by Mr. Moore, one of the deacons. During the year three members had withdrawn, and forty-four had joined the church, making the present number of members 177. Services are regularly kept up at the German Station, at Boggo, and at the Presbyterian chapel, South Brisbane. In connexion with the church are two sabbath schools, both in an efficient state. Another minister is on his way from England for Brisbane, and is expected in a few months. The meeting was subsequently addressed by ministers of various denominations.

CANADA WEST.—The blessed results that have followed the comparatively feeble efforts we have been able to make to evangelise the growing but destitute regions of the province, call upon us to thank God for what has been done, and take courage for the future. One fact will give an idea of what is being accomplished by our missionary organisation. In the report of one of the missionaries of the Convention the following summary is given:—"Nine years ago the first small church within the present bounds of the Huron Association, was formed in a private room in Durham village, and consisted of twelve members (if I remember correctly). Now within that territory there are over 600 members. There are seven chapels completed, where there was not one nine years ago, and two more are in process of erection." This is a specimen of what God is doing through the instrumentality of our missionary organisation, and this is the result only in one part of our vast territory. Though working at great disadvantage, the means of the Convention being very limited, and the right kind of men very scarce, yet our

God has been pleased to own and bless our efforts. But we have the prospect of larger supplies of suitable ministers soon, and we trust that a corresponding enlargement will take place with regard to contributions flowing into the treasury of the Convention.

DOMESTIC.

NORTH WALES.—The baptists in this division of the Principality held a meeting at Bangor, on Feb. 3, J. Lewis, Esq., in the chair, when it was resolved to commemorate the Bicentenary of the Bartholemew Ejection by the establishment of a baptist Theological College for North Wales, to be opened at Llangollen, with Dr. Pritchard and Rev. S. Jones as Tutors, on Aug. 31. This is a move in the right direction. The baptists of the North are now far behind those of the South, and must run hard to overtake them. They may: we hope they will; and then keep pace with them. The following qualifications will be required of the candidates:—
 "1. A deportment in every way worthy of his christian profession. 2. That he has been an active labourer in the church of which he is member, and has identified himself with its sabbath schools. 3. That he is possessed of the power of expressing himself acceptably before a congregation, viz., having talents for preaching as well as for study. 4. That candidates in order to admission must be recommended by the monthly or quarterly meeting in which he has preached; this in addition to the recommendation of the church of which he is a member."

DAWNBURY.—We are informed that the Yorkshire General Baptists are about to commence preaching in the hall of the Mechanics' Institute in this town, where there is not any baptist place of worship. The Deputation—Wood, of Bradford, and Tunnickhoff, of Leeds—were cordially welcomed by the Independent minister, who went with them to secure the hall. And further, we hear that the Yorkshire Conference of General Baptist churches intend to erect a new chapel somewhere in that region, in commemoration of "Black Bartholemew," and hence this attempt at Dawnbury. We heartily wish them success.

SHORE, Yorkshire.—A tea meeting to welcome the Rev. T. Gill, late of Melbourne, as pastor of the General Baptist church at Shore, was held in the school-room on Saturday evening, Jan. 18, when above five hundred friends sat down. A crowded public meeting was then held in the chapel. Music and addresses cheered the assembly, and a happy evening was enjoyed. We wish our esteemed brother much success.

HOLYHEAD.—On Tuesday, June 21, the New English Baptist Chapel was opened for divine worship. The site is most eligible, and the building presents an aspect of architectural neatness, and will comfortably seat 250 persons. There is under the chapel a large lecture or school-room. In the morning, after prayer by the Rev. D. Evans, of Dudley, Lord Teynham preached. In the afternoon, the recognition of the Rev. A. Davies, as pastor of the newly-formed church, took place. Lord Teynham read and prayed. The Rev. D. Evans delivered the introductory discourse. Dr. Morgan proposed questions, and then offered the ordination prayer, accompanied with the imposition of hands. After this, Dr. M. delivered a faithful and affectionate charge to the young minister. Mr. Evans then gave a practical and impressive address to the newly-constituted church. In the evening the service was conducted in the Welsh Baptist Chapel, when Lord Teynham preached. On Wednesday evening the Rev. D. Evans preached in the new chapel to a respectable and numerous assembly. The collections amounted to £55.

PIMBOROKE.—We had long desired a more commodious place of worship; the old chapel, with its two chimneys, being in a dangerous state. The first thing required was to raise a fund. This we did by tea meetings and weekly subscriptions. Land was then purchased for the purpose, and our new chapel was opened for divine service in 1860. All this time we had no stated minister, but we prayed God to send us a "man after his own heart." Last year Mr. D. Davies, of Narbeth, was recognised as our pastor. Since then the cause has been in a very progressive state. Our chapel cost about £800. There still remains a heavy debt on it, and we are nearly all of the working class. What are we to do now? for the people are so anxious to listen to the words of eternal life, that the place is crowded to excess. We are doing all we can, but we wish the Lord would open the hearts of our richer brethren to aid us in this good cause.

New House, East End.—DAVID EVANS.

CHESTERFIELD.—It affords us much pleasure to report that the Town Hall has been engaged by the baptists for public worship. In October last, Mr. Larom, of Sheffield, preached the first sermons in the hall, and formed a church of twenty-two members. The friends there now contemplate the erection of a place of worship. The town is an improving place, and now contains about 12,000 inhabitants.

LANGHAM, Essex.—At the annual tea meeting of the members of the baptist church, Mr. R. Bayne, the pastor, was presented with a handsome purse of gold, as a token of affectionate regard.

HAY, Brecknockshire.—Some kind friend has sent us a longer report than we are able to publish of the happy doings at the annual tea meeting of the baptist church on Feb. 11, when about two hundred and fifty friends sat down. He tells us of the evergreens and flowers, gives us a list of all the ladies who made tea, describes the Lecture on the "Ancient Britons," to hear which the people crowded until there was not room to stand, and furnishes such a pleasing description of the proceedings that we could not help wishing we had been present to witness them. May our friends enjoy many more such happy annual festivals.

DRIFFIELD, Yorkshire.—It affords us much pleasure to hear that, after a long season of depression, the baptists in this town have been revived to a state of activity, by the divine blessing on the labours of their zealous pastor, the Rev. W. F. Monek. A new chapel, at a cost of £1000, is now in the course of erection. The attempt is a serious one for the parties, and they hope to meet with public support.

NEWTON ABBOT, Devon.—Being much limited for room both for the congregation and the schools, the friends are making a vigorous effort to raise funds for enlargement. Ground has been secured for school-rooms, but it is not intended to build until half the sum required is secured.

SWANSEA, York Place.—Great improvements having been made at this chapel, both internally and externally, it was reopened in January with several sermons by various preachers, and the collections were very satisfactory.

EDINBURGH, North Richmond Street.—We hear that the baptist church under the pastorate of Mr. Johnstone has doubled its membership during the past year, whereby the friends feel stimulated to further united and vigorous efforts.

REMOVALS.—Mr. J. Haslam, of Rawdon College, to Gildersome, near Leeds.—Mr. Armstrong, of Ashton-under-Lyne, to Berwick. Before leaving Ashton, the friends of Mr. A. invited him to a tea meeting, and presented him with a handsome time-piece.—Mr. R. Morris, of Hunmanby, Yorkshire, to Westmancote, Gloucestershire.—Mr. Eli Dyson, of Rishworth, to Long Crendon, Bucks.—Mr. Rees Evans, of Ystrad, to Stanhope Street, Liverpool.—Mr. R. P. Macmaster, of Cow Lane, Coventry, to Counterslip, Bristol.

RECENT RECOGNITIONS.—Rev. Thomas Goadby, B.A., at Commercial Road, London, Jan. 21. Messrs. Stovel, Underwood, Richards, Batey, Dawson Burns, Hickman Smith, Stanion, and Temple, were engaged.—Mr. J. George, of Pontypool College, at Llanddewi, Monmouthshire, Jan. 14 and 15.

MISSIONARY.

MADAGASCAR.—No time has been lost in taking advantage of the auspicious change in the government of Madagascar. The Rev. J. J. Le Brun, of the London Society, has already reached the capital; he received a cordial welcome, and has been preaching in the private chapel of the royal palace, as well as in more public places. A school, established by the King since his accession, has been placed under the missionary's superintendence. On his way up the country he was met by a special messenger, bearing a letter from the christians of Antananarivo. "We are filled," they say, "with joy that the kingdom of God gains ground, and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's-day, 30th September last. As one house was not large enough to contain us all we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of christians who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, 'Truly God is great, who can thus watch over those who place their confidence in Him!' A general disposition to join us seems to take hold of the people. The King, Radama II., tells us to write and persuade the missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open to everybody. Everyone can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you all sorts of Malagasy books—the Bible, the New Testament, tracts, and alphabets, yea, everything printed in the Malagasy language, for everybody here scrambles, as it were, for the Word of God; so ardent is the desire expressed for it that they throw themselves upon any portions they find! French Roman Catholic priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that he may prevent any of us who are Protestants at least from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the christians who were in bonds have received their liberty, and are living at the capital." This is joyful news indeed, after so many years of gloom and terror, scarcely relieved by a ray of hope.

FERNANDO PO.—After prolonged correspondence, the treasurer of the Baptist Missionary Society has at length received from the Government of Spain the sum of £1,500, the compensation granted for the losses of the Society by the exclusion of the missionaries from Fernando Po. It is due to Earl Russell and to his predecessors in the Foreign Office to acknowledge the kind assistance which has all through been rendered by her Majesty's government. It is very doubtful whether any compensation would have been obtained, had not the society enjoyed the powerful advocacy of the Secretary of State for Foreign Affairs.

SOUTH AFRICA.—The Rev. J. C. Adams, late of Port Natal, having been approved by the Baptist Missionary Society, is about to proceed to Port Elizabeth, Algoa Bay, to take the oversight of the baptist church in that place.

RELIGIOUS.

"THE REV. G. H. O. DWIGHT, D.D., was killed on the Troy and Rutland Railway on Saturday week. The car in which he was a passenger was blown off the track by a high wind, and was thrown down an embankment thirty feet high. Some other passengers were injured. Dr. Dwight was, for thirty years, a missionary at Constantinople. [We have copied the above mournful paragraph from the *Morning Star*, American Free-will baptist paper, of Feb. 5. How awfully mysterious are the dispensations of God! This devoted servant of Christ had been permitted to do more for the inhabitants of Western Asia in reviving vital christianity amongst them than had been done for centuries. See *Reporter* for 1861, pages 78 and 105.]

THE BIBLE IN AUSTRIA.—The Austrian Government has published a decree modifying a previous regulation which prohibited the distribution of foreign Bibles in the provinces of the empire. The present decree permits free circulation to foreign Bibles, subject to the ordinary regulations and formalities prescribed by the law on the bookselling trade.

DR. STANLEY, Regius Professor of Ecclesiastical History at Oxford, accompanies the Prince of Wales to the East as interpreter of the scenes of Bible lands, such as Egypt and Palestine.

THE BRITISH AND FOREIGN BIBLE SOCIETY have recently voted a grant of £3,000 to the American Bible Society. This is a graceful and well-timed act of brotherly sympathy.

IN THE NORTHERN STATES, we are told by the *Philadelphia Presbyterian*, the "Week of Prayer" was generally observed with great interest and solemnity.